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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



FATHER'S DAY

Sunday, June 16, 1963

June 12, 1963

OUR HEAVENLY Father

TRITE AS IT MAY BE to emphasize it, we live in a day of great perplexities, heavy burdens, strong pressures, and complex problems. The simple days are gone, never to return. And furthermore, the people of God are not exempt from any part of this situation.

The question is, How will we meet these issues? Will it be much as the worldling deals with them; or will our situation as Christians make a difference?

Sometimes, in the midst of the promotion of the work of God, there is a



*General
Superintendent
Benner*

tendency to forget this phase of Christian life. It is good to be reminded frequently of the relation of God to His people, for such a realization strengthens faith and gives courage.

"Like as a father pitieth his children," declared the Psalmist, "so the Lord pitieth them that fear him"

(Psalms 103:13). The relationship of a true father to his children is close and personal, and is outstanding as a symbol or illustration of God's attitude toward those who are His. In this passage, fatherhood is represented in terms of pity, which is not a mere soft-hearted, sentimental feeling, but rather the mature, balanced regard of a strong and loving father for his child.

Our Heavenly Father understands His children with a perfect understanding. He knows perfectly the background, the personality, the problems and trials. He is aware of bodily weakness, lack of opportunity, and all the range of variations from youth to old age. And not least, He knows the needs of His children—"Your heavenly Father knoweth."

The true father appreciates the efforts of his child. And so it is with our Heavenly Father. He understands and gives full credit for motive and effort. As with every loving parent, God is patient with the weak; and if there is failure, He urges His child to try again.

Our Heavenly Father is sympathetic in the injuries of life. Disappointments, sorrows, losses, and disillusionment will come, but God knows and pities. People may condemn us when troubles come, but God comforts and sustains.

"God is love," and we may be assured of His personal care and interest. He loves enough to correct His children, and His love follows those who stray.

And our Heavenly Father bears responsibility for His children, in sustenance ("My God shall supply all your need"), in protection ("The eternal God is thy refuge"), and guidance ("I will guide thee with mine eye").

What does He ask in return? Trust, obedience, and love. What a blessed privilege to say, "Our Father which art in heaven"!

Wilt Thou Be erfect?

By FORREST W. NASH, Pastor, College Church, Bourbonnais, Illinois

"IT IS NOT POSSIBLE," says the world. Such is the feeling of a society which demands a perfection in almost every other facet of life except in religion. Why then should a small minority bother themselves with the subject of Christian perfection? The answer is simple. We believe in Bible religion.

Perfection is a Bible word, a Bible teaching. Therefore we must reckon with it. We would do well to be like the Apostle Paul, who in regard to a matter of revelation said, "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar" (Romans 3:3-4).

The Bible also adequately defines the meaning of the word "perfection" as it relates to the life of God in human personality—that life provided in the redemption of Christ. In the story of the rich young ruler who came to Christ there are woven four essential truths about perfection in the Christian life. These are not truths relevant only to the young man; rather they are vital to all who would follow in the way of the Cross.

IN THE FIRST PLACE the call to perfection is a divine call. It is not merely the aspiration of a philosophy which sees certain possibilities in human personality. It is more than the dream of the mystics. To Abraham the Lord said, "Be thou perfect." In Moses' generation the same command was given to the people to be perfect. Said the Master in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). The Apostle Paul said to the Corinthians, "Be perfect," and the author of Hebrews wrote, "Let us go on unto perfection."

And so it was with the rich young ruler. Christ said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matthew 19:21). This was the divine call to one young man. It likewise is the call to all, *Be perfect*.

SECONDLY, this call to perfection is a call which deals first with the heart life, the inner man. In the story of the rich young ruler, his first question

was, "What good thing shall I do, that I may have eternal life?" The Master replied, "Keep the commandments." And along with His reply He enumerated them. The young man answered, and I imagine with boldness, "All these things have I kept from my youth up: what lack I yet?"

Then came the shocking words of Jesus, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Outwardly the rich young ruler had done well; he had obeyed the rules. Inwardly he was inadequate. To keep the commandments is commendable, but insofar as Christian perfection is concerned it is not enough.

The Master brought this young aristocrat clearly into focus. When he was told to sell all in order to be perfect, he realized an affection for material things that was stronger than his love for God. His adherence to the law as a young man had given him a good foundation for moral discernment. I think it enabled him to sense the spiritual dimension of Christ. He knew Christ had something better, and for a moment he wanted that which he had discerned. But the rebel was in his soul and the young man gave way to his persuasion.

The rebel is in every man's soul until Christ's work of redemption has performed its perfect work within him. In this case it was the rich young ruler's love for money that stood between him and perfection. In another instance it is pride of intellect, love of honor, or in some cases the pride of self-righteousness. Basically, it is a disposition of self-will which sets itself against the will of God. Paul, in Romans 7, refers to it as "another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (v. 23). In Romans 8 the Apostle calls it the "carnal mind," which is "enmity against God."

This disposition not only characterizes the unregenerated, but it remains in the heart of believers until the Holy Spirit in sanctifying fullness cleanses out the remains of this sin with which men are born. When the Apostle Paul wrote to the believers in Corinth he said, "And I, brethren, could not speak unto you as unto spiritual, but as

The Sustaining

*My father was a quiet man and shy,
Uneloquent in any spoken phrase,
As unassuming as the winds that sigh
Across the prairie where I spent the days
Of childhood, and as lovely as the grain
Upon that wide and sun-illuminated plain
But when my father read the holy Word,
His voice was like a golden waterfall,
So filled with love and worship to the Lord
That we who listened were sustained for all
The years to be, however gray the storms,
Secure within the "everlasting arms"!*

By GRACE V. WATKINS

unto carnal, even as unto babes in Christ" (1 Corinthians 3:1).

How wonderful it would have been that day when the rich young ruler heard Christ's call to perfection had he forsaken all to follow! His relationship with the Lord would have increased his light of full salvation. He would, no doubt, have been present in the Upper Room on the Day of Pentecost when the hearts of the disciples were purified by faith in the outpoured Spirit's power. He would have gone forth realizing the deliverance and the release of the surrendered life.

THIS LEADS us to the third truth which grows out of the personal encounter which this young aristocrat had with the Master. This inner perfection is possible in this life. It is contrary to the character and practice of God to call us to something which we cannot reach; it is likewise unbecoming to call us to something so ill-defined that we cannot see it with the eye of faith.

Had this rich young ruler tarried long enough, Jesus could have told him about another rich man by the name of Job, of whom God said he was perfect and upright, and one that feared God, and eschewed (shunned) evil.

In the divine plan of salvation there is adequacy to overcome the heart's deep problem. The writings of the Apostle Paul clearly teach a salvation of present deliverance from all sin. The confirmation of his teaching was his personal religious experience. "But now being made free from sin," he says, "and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

THIS YOUNG MAN whom the Master loved turned his back on the call to Christian perfection

"He went away sorrowful; for he had great possessions." His reason for doing so is our fourth essential truth. His desire for perfection was not sufficiently strong. The call was clear. The alternatives were set before him in bold relief.

What Jesus said to him, writes Oswald Chambers, clearly indicates that outward amiability is not to be mistaken for spiritual character. Also the Master's words tell us that He is not interested just in securing numbers in His followers; quality rather than quantity was His emphasis.

When Jesus turned the searchlight of the gospel into the heart of this rich young ruler, he became aware of a deeper affection than his love for Christ; his desire was the desire of a "double-minded man"—using the terminology of James.

Christian perfection is our *must* in life. But it must be desired more than anything, even than life itself. We must have faith in the divine promise of full deliverance to enter in. The young ruler could keep the commandments in his own strength, but he needed grace to conquer and cleanse his selfish affections. The blood of Christ can break the idolatrous heart; it can cleanse it and make it whole.

Before His ascension our Lord probed the affections of the Apostle Peter when He said three times to him, "Lovest thou me?" In hurt, in hunger, in faith, he went to the Upper Room. What happened at Pentecost perfected his love. The rich young ruler likewise was probed to the depths, but he went away without perfection and without peace, for he did not desire strongly enough.

*Let us, to perfect love restored,
Thine image here retrieve,
And in the presence of our Lord,
The life of angels live.*
(Charles Wesley)

The Cover . . .

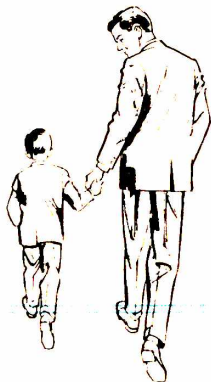
That Jesus taught us to pray, "Our Father . . ." in addressing God is both the chief honor and the challenge of fatherhood. It is the honor of fatherhood that it could be compared with the relationship of the Father God to His people. It is the challenge of fatherhood that it should in its own limited way mirror that relationship. May Father's Day, 1963, mean both these things to all fathers and their sons and daughters.

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NEEDED: Real Fathers for Today's Children*

By ARTHUR S. GREEN



I RECENTLY QUIT my job as a teacher in one of America's finest school systems. Ten years of trying to be a substitute father to the confused, rudderless youngsters who trooped through my classroom each day had left me physically and emotionally drained—and disillusioned.

At first, I thought the students who came to me with personal problems, or in search of affection and understanding, must be exceptions. I soon learned they were commonplace, and that their parents were willing—even anxious—to have me assume many of fatherhood's traditional duties. They considered it part of my job! The final jolt came when I discovered that other adults in the community tacitly endorsed this shift of parental responsibility. One incident dramatically illustrates it.

Jim, an extremely bright seventh grader, was caught stealing a new car from a sales lot one Saturday night. A good science student, he had started the engine by wiring across the ignition switch.

The following Monday, Jim was arraigned in juvenile court and an army of police officers, counselors, psychiatrists, and social workers began their investigations. But instead of seeing the boy's parents, they descended upon me with batteries of questionnaires about the boy's attitudes and behavior. Several days passed before Jim's mother, frightened and weeping, came to see me.

"Where is Jim's father?" I asked. The sobs ceased.

"Oh, he's leaving it all up to the authorities," she said coldly.

He did, too, and Jim was no sooner released to his parents than he stole another car. But if I thought this would shock Jim's father into constructive action, I was mistaken. Both the mother and school officials came to me with a suggestion that I become something of a foster father to Jim and "help him out of trouble." His father was "too busy"!

Somewhere along the line Jim's father had surrendered or rejected the privilege of wearing the family pants for the casual freedom of Bermuda

shorts. He considered his obligations to his son discharged when he had provided food, clothing, and shelter. Denied attention and interest at home, Jim sought them elsewhere—with tragic results.

I am genuinely alarmed by the tendency of today's fathers to think that they can purchase companionship, love, and personal guidance for their children, much as they buy them shoes and coats. They are actually hiring teachers—and child psychologists, playground directors, and counselors—to act as father figures. Church school teachers and scout leaders are expected to be stand-ins for nothing.

Even though I taught in one of Chicago's nicer residential areas, knotty nonacademic problems constantly were tossed into my lap like live hand grenades. The fathers either ducked or their children did not bother to tell their problems.

As a teacher, I was trained to impart knowledge to children, and to help instill in them the qualities of discipline, respect, and curiosity. I was *not* equipped to cope with the beautiful eighth grader who tremblingly told me of her affair with a high school boy because she "could not talk" to her father.

Many such problems simply overwhelmed my inadequate resources. I did not mind staying after school to referee basketball games for twelve-year-olds, even though I usually had stacks of paperwork to do. But how do you respond when you find that the boys do not want a referee so much as they do an adult male with whom they can identify and communicate, because their fathers are out playing golf, home sleeping, or away on business?

How do you restore boys' self-respect the morning after only half their dads showed up for Fathers' Night, to meet their teacher and see the carefully prepared exhibits of schoolwork? And how do you hold their interest when 100 mothers—and no fathers—come to hear you address the P.T.A. meeting?

To put it another way, what happened to the

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fathers who commanded not only respect but also the family, and who were models of character and conduct for their children? Their modern counterparts are laughed at, manipulated, or just plain ignored. And we do not have to look far to see why.

In becoming permissive parents, abdicating authority for momentary approval, today's fathers have become equals with their children. As a consequence, they are unequal to the task of commanding obedience, respect, and loyalty. They have also toted up a bewildering variety of excuses and rationalizations for evading their responsibilities.

"I had a tough time when I was a kid during the depression," begins one favorite. "I want my kids to have it better than I had it, and my wife

"It seldom occurs to modern men that idolatry is just as much alive today as it was twenty-five hundred years ago. If anything, it has become even more of a menace since it has learned to conceal itself. Unrecognized perils are always the most dangerous. The sophisticated 'isms' and 'ologies' in which modern man puts his trust simply function as graven images in modern dress."
Edmund La Cheronnier.

and I owe it to ourselves to enjoy life a little." Or: "I am no good with kids. I make the living and leave that other stuff up to their mother and their teachers."

Occasionally, when a youngster got into serious trouble, a father would come to see me, but he rarely faced the problem squarely. If he did not blame the school, he would try to side-step the issue.

"We let them make their own decisions," he would say. "That is the only way they will ever learn. They have to face up to life sometime."

You would think that when the school year ended fathers would be eager to have their children for days of hiking, fishing, sight-seeing, or just sheer togetherness. But instead of grasping this opportunity to teach them the lessons that only they can teach by example, they pack them off to thousands of summer camps. There the kids cling to and idolize counselors who will take the time to talk to them and teach them the lessons of life.

Ask one of these children about his father, and all he can do is show you a snapshot and tell you, "He works downtown somewhere." This in a day when fathers have more time to be fathers than ever before!

If we need further evidence as to where this trend is leading us, it is available almost every-

where. The spiraling statistics on juvenile delinquency provide one clue. Recent scientific studies of young men and women entering college offer another. They tell us that the children of uninspiring fathers and permissive homes have grown up on pedestals as entities unto themselves—easily bored, incapable of looking beyond the limits of their own lives.

The increasing number of psychiatrists, counselors, and guidance experts on our school staffs also is revealing. Hundreds of students daily confess their problems, fears, and hopes to total strangers because they have nowhere else to turn.

To believe that this expenditure of money and man power is necessary, we must believe that the job of rearing children has become terribly complicated. So complicated, in fact, that only a specialist—or many specialists in limited fields—can handle it.

There are indications that more teachers like myself, more schools, more legislators, and more social institutions are rebelling against the unwarranted burden imposed upon them. Constructive steps already have been taken to end wholesale neglect by fathers and mothers.

In recent years, over the outcry of some civic groups, the New York City Board of Education has suspended 650 public school pupils charged with violations of the law. In processing these cases, the board announced that "the measure of co-operation which the home is able and willing to provide" would be an important determining factor in readmission.

Even the specialists hired to pinch-hit for parents are cracking down. Many psychiatrists, psychologists, and clinics now refuse to help troubled children unless parents co-operate.

Private camps, recreation centers, and Y.M.C.A.'s also are helping in the drive to bring fathers closer to their children again. They have made parental participation a requirement of membership, and many activities—such as camping excursions, hikes, and picnics—are deliberately planned to nurture father-son relationships.

Even the laws are changing. Michigan recently replaced lax juvenile-crime laws with the exacting Parental Responsibility Act. Instead of shielding parents from the costs of their children's crimes against society, it makes them directly responsible. The result is that juvenile delinquency is nose-diving in Michigan, and dads are taking a keener interest in where their children are.

Finally, of course, corrective action must originate in the fathers themselves. They must once again shoulder the burdens of young hopes, dreams, and aspirations, and become men to whom their sons and daughters can turn for advice, understanding, strength, and love. In so doing they will discover that the joys of fatherhood far outweigh its demands.

Let's look through tender eyes at . . .

A Child's Father

By W. M. LANCH

FOR HUMAN INTEREST and with the urge for uniqueness, a photographer once took several pictures "as the baby sees it all!" There it was—the whole world as a toddler takes it in: the bottom of kitchen cabinets, the underneath side of the dining table, exterior of the lavatory. From the floor he sees huge feet and a faraway face, helping hands and eerie height, a disciplining stare and a tender smile.

On this special day, let us see "father" through the eyes of these little ones.

He is the fellow who makes no mistakes because he is the personification of perfection, the symbol of symmetry, synonymous with sincerity. He is the parent who is never found in fault, for failure finds no abode in him; error is erased by flawless faith; mistakes are made only by others.

He is the father who has no bad habits. No

entangling, enslaving, ensnaring habit would ever weaken or wreck this fun-filled family. Oh, look, that's my dad, who harbors no hate! Love is pre-eminent, affection undaunted, devotion supreme! If all the world lived like he does, there would be no covetousness, greed, or lust. War would be abandoned; crime would be abolished. Only love of others and selflessness would linger where these monsters once trod.

Father! He is the man who can tell the best bedtime story in the evening—stories of fiery furnaces, falling walls, and conquering Christians. He is the one who can slay any giant in the morning. Fictional monsters and envisioned beasts lie lifeless! In the imagining mind Father has come forth victorious. And, too, he can fix any toy as soon as he gets in from work in the evening. Wheels roll, kites fly, tops spin, horns blow, just because Dad is able to repair anything.

Dad! He is the one unparalleled in love and kindness, unsurpassed in goodness and long-suffering, perfect in physique and stature. A little boy was heard to say to his playmate: "No, I never noticed that my dad was blind! I only knew that your dad could see." Love for Dad through the eyes of a son or daughter overshadows all physical defects, overlooks all inabilities.

Father, you may never excel in science or sociology; you may never be the king of a country or the knight in a castle; but to your child there can never be rival, counterpart, or competition. At home you are both king and knight. To your child you are the greatest, the most! Knowing this, "What manner of persons ought ye to be in all holy conversation and godliness?" (II Peter 3:11)

With infant ears that hear each word,

And flashing eyes that see each deed,

A record's set that plays again;

Christlikeness is the father's need.

Jesus

. . . *changes men!*

By HELENA PHILLIPS BOUCK

WHILE the daughter shaved her aged father, he tremblingly asked, "Can you stay a little longer today? I just have to talk with you."

Seated with his palsied hand in hers, she inquired, "What is it, Daddy?"

"Oh," he faltered, "when I think about the time behind the bus garage when God let me know that my sins were forgiven and of the time at church three weeks later when He sanctified me, it all seems so unreal. And—I can't afford to be mistaken!"

"That's so, Daddy. But wasn't it real then?"

"Oh, yes. I *knew* then that God had met my need."

"Have you willfully sinned since?"

"By God's grace, no. But those experiences seem so like a dream."

"Daddy," interrupted another daughter from the kitchen, "dreams don't change men the way you've been changed."

"Yes, praise God, that's right. The Lord has changed me. I'm a different man," he rejoiced, putting Satan to flight.

He had been a nice man, but it was not enough

to be nice. He had been a conscientious, reliable employee and a helpful neighbor; but morality did not meet God's requirement. He had been a good, loving father, firm in discipline, and desiring God's very best for his family; but these commendable qualities could not take the place of personal salvation. He had been a faithful church member, attendant, and tither for many years; but even these were not enough. Though a professedly converted man, he said that holiness was too high a grace for a common, uneducated man like him.

The Holy Spirit was faithful to reveal his true state. When he opened his eyes to the light, sin became exceedingly sinful. Restitutions were made and apologies offered. He sought God's forgiveness. Pardon became a blessed reality. Then, when he knew that his sins were washed away, he wanted to be sanctified—to share in the provision for cleansing that Jesus had made by His blood. A full consecration and a cry for a clean heart brought the blessing and the Blessor.

He was changed! Those nearest him knew that he was different indeed. While he abhorred the past and admitted his failures, he was full of praise to God for His great mercy. Now his religious life was born of love instead of regimentation. His Bible spoke to him personally. Every message from the pastor had something in it especially for him. The songs and hymns carried new truths to his understanding. The company and conversation of

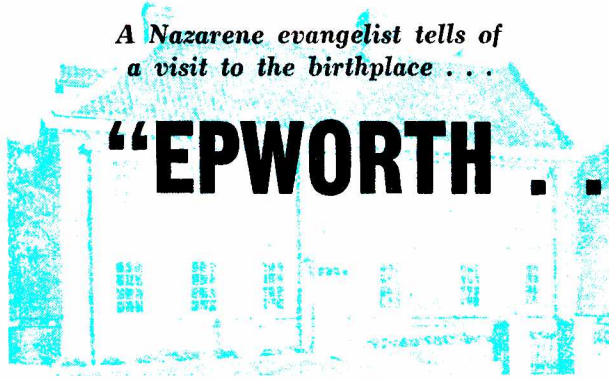
“Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved to stand the test.”—William Taves.

the godly were a delight. His ears were ever open to hear more concerning the sanctified life. Daily obedience to the promptings of the Spirit characterized his walk with the Lord. Temptations and trials drove him to prayer and to the Word.

He was changed! He wanted to witness to the fact, but how could he make others understand his palsied speech? His burning heart found a way. Another could stand by his chair and tell for him what he was not able to say. Sometimes he would have someone write his simple testimony for the pastor to read at the praise meeting. As the old man grew in grace, a quiet radiance from within spoke much that did not have to be put into words.

He is no longer here, but the fragrance of a God-changed life lingers. All glory to Jesus! He changes men!

JUNE 17 is the 260th anniversary of the birth of John Wesley. We present the following two articles in recognition of this noteworthy date.



A Nazarene evangelist tells of a visit to the birthplace . . .

“EPWORTH . . . a second visit”

By Evangelist **ROBERT EMSLEY**

ON FRIDAY, July 13, 1962, I made another “pilgrimage” to Epworth (Lincolnshire, England), and visited the “home town” of the Wesley family.

Since my last visit, the old rectory—rebuilt after the fire of 1709, when John Wesley was six years of age—has been “sold to Methodism” (the World Methodist Council), “thus perpetuating this struc-

ture, as a Wesleyana relic.”

Up to the time of its change of ownership it was being used as a parsonage by the Anglican rector of Epworth and, as a private residence, was not normally entered by sight-seers.

My first visit had meant looking at the old house from its gate, but this time I was able to enter it and be guided around. I later discovered that had I been able to spare the time I could have

stayed overnight, “mellowed by the atmosphere” of a guest room—of which there are several.

Above the main door on the outside wall is the “coat of arms” of the Wesleys (*Nobis officium, Allis usus, Deo Gloria*—“To us the duty, to others the use, to God the glory”); and in the entrance hall there are three outstanding things: a beautiful portrait of Mrs. Susanna Wesley (John’s mother); a large (and priceless!) sideboard (buffet) which was part of the original Wesley family furniture;

and John Wesley's "Grandmother Clock" (still in working order!).

Susanna's kitchen has been restored and tastefully furnished. The whole house has been centrally heated. "Old Jeffrey's" chamber, named after the family "ghost" (see John Wesley's *Works*, XIII, 501-7) is now a dormitory. The room in which the men of the Wesley family hung their wigs is now a small bathroom, but the original wooden "wig pegs" are still there!

Everything possible has been done to give this

wonderful old house its original simplicity. The outside brickwork and the red-tiled roof are but two outstanding examples of this. It is difficult to realize that the building is so old.

Rev. and Mrs. W. Le Cato Edwards, retired Methodist missionaries, are the wardens and they welcome all who are truly interested in "The Wesleys."

Whenever you can, journey to Epworth. Enrich your understanding. Absorb the atmosphere. Visit "The Old Rectory."

JOHN WESLEY'S FOOTNOTES*

By ORVILLE S. WALTERS, M.D., Urbana, Illinois

THERE IS CONFUSION among those who profess to enjoy Christian perfection—as well as among those whose acquaintance with the doctrine is more casual—concerning the influence of entire sanctification upon everyday life. It is generally agreed that such an experience should produce some effect upon outward conduct, but much uncertainty prevails concerning the extent of this influence. There is an unfortunate tendency to associate with this Wesleyan doctrine a perfectionism that is quite incompatible with the realities of physiological and psychological function.

The footnotes added by John Wesley to one section of his *Plain Account of Christian Perfection* are a testimony to the author's willingness to bring his earlier writings into harmony with his maturer understanding of human nature. Finding his former expectations unrealistically overstated and incompatible with life in a finite frame, Wesley sharply limited his categorical declarations by adding this series of corrective afterthoughts.

Some of Wesley's earlier expectations for the state of perfect love would have represented a virtual suspension of some physiological adjustments that are essential for man's well-being. One such statement in the *Plain Account* describes the wholly sanctified as free from desire for "ease in pain."

The faculty of pain perception is invaluable for proper function of the body. Although there are many instances in which its relief is desired and produced, pain is the principal indicator of disturbed body function. Because pain may become intolerable, persons are driven to seek alleviation of the condition which is producing pain. Rather than endure pain, we seek to have its cause removed. To lose this action-getting device would leave man without an indispensable protection.

Wesley wrote in a later footnote, "This is too strong. Our Lord Himself desired ease in pain. He asked for it, only with resignation, 'Not as I will, I desire, 'but as thou wilt.'"

Fear is another important alarm-sounder. While fear may become a liability, the adjustments which accompany fear are important in meeting the emergencies of life. There are automatic adjustments produced throughout the body that are triggered by fear. It is quite unthinkable that the grace of perfect love should abolish this physiological device that mobilizes body resources in emergencies. Having written earlier concerning those who have entered the state of Christian perfection, "They have no fear or doubt, either as to their state in general, or as to any particular action," Wesley later amended the statement by appending, "Frequently this is the case, but only for a time."

Wesley also described the wholly sanctified person as one who has in prayer "no thought of anything past, or absent, or to come, but of God alone." This surprising description denies the universal tendency for associative thought process to occur spontaneously and more or less continuously during waking hours. We may focus our thinking through conscious effort, but we can control the flow only within narrow limits.

Wesley later reconciled his earlier view with psychological reality by adding the footnote, "This is far too strong." His sermon "On Wandering Thoughts" adds, "To avoid these, we must go out of the world."

Regarding intellectual functions, the *Plain Account* further states: "The 'unction from the Holy One' teaches them every hour what they shall do, and what they shall speak; nor have they therefore any need to reason concerning it." The unhappy result of practicing a proposition so fal-

*From the "Free Methodist" used by permission.

lacious, or his maturer consideration, led the great founder to add later, "Sometimes they have no need; at other times they have."

There are occasions, Christians believe, when they may enjoy the illumination which comes from the Holy Spirit's prompting, called by E. Stanley Jones "the inner Voice." Many of mature years in the Christian life have on occasion been conscious of such leading. The preponderance of testimony, however, indicates that clear-cut inward leading is often lacking, and one must frequently draw upon his reasoning ability, intelligence, and experience, supplemented by the wise counsel of others, to steer the right course.

Indeed, one may occasionally be perplexed, not only by lack of specific guidance, but by obsessions which masquerade as divine leading, and which eventually can be overcome only by the marshaling of solid intellectual argument or evidence which reveals the unsoundness of the recurrent idea.

Some who lack the later insight of Wesley still profess to be living under the specific and minute direction of the Holy Spirit, thereby claiming for themselves immunity not only from errors of judgment, but also from criticism or correction by their fellows.

If Wesley's first rash conclusions regarding reason were true, there would no longer be any use for the reasoning capacity of the wholly sanctified. They would be persons without individuality, for they would not determine their own thoughts and actions. Their intellectual processes would be entirely superseded by divine direction. Such a condition does not square either with experience or God's way of working.

When sin is defined as the willful transgression of a known law, the degree of Christian excellence achieved in conduct depends in part upon increasing one's knowledge. In order to do better, we need to know more; hence growth in Christian grace calls for cultivation of the intellect. It is unthinkable that an experience of deepening Christian grace should ever lead to suspension or submergence of normal intellectual function.

Susceptibility to temptation is another human characteristic not abolished by the grace of Christian perfection.

"They are in one sense freed from temptation," reads Wesley's *Plain Account of Christian Perfection*, "for though numberless temptations fly about them, yet they trouble them not." The great Wesley must have experienced some such triumphant period, but the footnote added later reads, "Sometimes they do not; at other times they do, and that grievously."

Just as one might live free from all errors of judgment without having to think, if supernatural leading were always available, he might also live free from all moral wrong without having to choose, if temptation were eliminated. In the first

case, intellectual choice would be superseded; in the second case, moral choice would be superseded.

Neither proposition harmonizes with the facts of human experience, nor with the Biblical description of man's nature. So long as he lives, man has freedom to choose evil in preference to good if he wills to do so. Temptation is the presentation of a plausible incitement to choose evil. "Demas hath forsaken me, having loved this present world. . . . Luke is with me." The descendants of Demas as well as those of Luke are still numerous.

Many of the inherited characteristics of personality are unmodified by Christian experience; the same may be said of many acquired behavior patterns which are the result of habitual response to certain stimuli or situations.

"The Lord may forgive us our sins, but the nervous system never does." This statement was born of the keen insight and observation of a man who had an uncommon knowledge both of Christian experience and of the nervous system about which he wrote. An inadequate understanding of what William James saw clearly has been the cause of much difficulty to religious people both before and since his day.

When sin is forgiven, the guilt attendant upon the transgression of God's laws is resolved in the process, but long-continued practices of gratification or indulgence leave a deeply grooved tracery. The ineradicability of the record stored in the neural archives is well illustrated by memory, which requires only suitable association for recall. It is true that "the expulsive power of a new affection" may dominate or submerge these ingrained tendencies, but the conduct patterns of sinful living are written into the nervous system as indelibly as memory itself.

If the record of sin remains in the nervous system, so does the record of a sanctified life. Wrong choices, often repeated, shape the personality, but so do right choices and a life devoted to the practice of Christian love in action. Just as the personality which chooses evil becomes more and more firmly fixed in a rigid mold of its own fashioning, the life wholly committed to Christ develops and flowers progressively. The attainment of Christian maturity is a process which lasts as long as life and is characterized by progressive and gradual advancement in outward approximation to the Christian ideal.

This is to say, in other words, that a Christian may be wholly sanctified in an instant, but he will need years of growth in grace to achieve stability and maturity in Christian character, a fact of which Wesley was well aware. "At all times their souls are even and calm," he wrote at first; "their hearts are steadfast, and immovable." The footnote, added later, reads, "Not all who are saved from sin. Many of them have not attained it yet."

A latter-day holiness preacher, whose ministry partook more of zeal than of learning, is reported to have exclaimed upon reading Wesley's footnotes in the *Plain Account*, "Who put those there? Why, they spoil the whole thing!" From its beginning to the present, the Wesleyan movement has had enthusiastic advocates who, missing the force of the founder's revisions, have retraced the

same painful extravagances, only to arrive at a dead end of frustration for themselves, undeserved guilt and confusion for their people, and discredit for the movement. John Wesley's footnotes attest clearly the evolution in his thought from an unrealistic perfectionism to a perfection in love, from a fixed standard of outward performance to a dynamic inner relationship with Christ.

EDITORIALS

By W. T. PURKISER

The Best Father

A minister tells of his boyhood dislike for school and the hard work it involved. His problem was made worse because he sat next to a lad whom he then thought to be the luckiest boy on earth.

The other boy's father was kind and indulgent. In sunny weather, his schoolmate was allowed to play. When examinations came, he was permitted to stay away—and all that happened, then, was that the teacher wrote on his record, "Absent from examination."

The man telling the story thought of his own father as cruel and heartless. He demanded that his son go to school whatever the weather, and take the examinations however hard they seemed. It wasn't until many years later the minister came to realize who had the better father. In the same way, he concluded, "My heavenly Father is too good to let me off, too trustworthy to let me down, and too loving to let me go."

WHATEVER THE RECORD of our childhood, most of us have felt somewhat like the boy in school. It would be so much more pleasant to escape the hard things in life. How nice if our Heavenly Father would but direct our paths always to the easy and smooth way! Why can't we skip the hard lessons, and just miss the more difficult examinations?

When we stop to reflect, we remember that "soft nests are made for small birds," and God does not wish us to be little. "No chastening for the present seemeth to be joyous," wrote the author of Hebrews; "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (12:11).

Chastening has often been thought of as punishment, but it is much larger than that. It is the whole process of child training, the entire course of education. It includes all which a good and wise Heavenly Father permits to come into our

lives, and in which He works for our good and for His glory.

WE CAN READILY see that if all our lessons were easy we should learn little. If all our work were light, our strength would never develop. To seek the "easy" way, and the "light" load, is really to shortchange ourselves in terms of the full maturity to which God would bring us.

Let us then never complain about the hard places, and find fault with the providences which increase the load we bear. The drudgery and the testing are part of the schooling which leads to the honors of the graduation day. We have not the better but the best Father. His purpose is to lead us as His sons and daughters, by grace, in the footsteps of His only begotten Son, until the image of the heavenly may be seen in us.

The Failure of the Sanctified

The failure of the sanctified most often lies at the point of forgetting that sanctifying faith must be followed by sanctified faithfulness. It is true, we are ushered into the fullness of the blessing of the gospel by an act of appropriating faith. It is not by works, by effort, by struggle that the grace of a pure heart is received.

The promise of Christ to those whose sins are forgiven is "inheritance among them which are sanctified by faith that is in me" (Acts 26:18). Paul declared that we "receive the promise of the Spirit through faith" (Galatians 3:14). Such a faith is not overcoming God's reluctance. It is accepting His willingness.

BUT IT IS no accident that the New Testament has only one word for "faith" and "faithfulness." Faith which does not result in faithfulness is really no faith at all.

It is possible, of course, for a Christian to fail in the life of holiness because of a defect in his initial experience. He may be wrongly taught, and seek blindly and therefore fruitlessly. He may be urged to "take it by faith" before he has reached

Fire still falls on sacrifice.—Edward Lawlor.

the point of yielding which is a necessary condition for faith. He may take the blessing which comes in earnest prayer to be the witness of the Spirit, even before the sanctifying work is done.

But for every one who fails at the point of entering in, there are a dozen or more who fail because they do not see that faith must lead to faithfulness. They look on "the crossing of Jordan" as the possession of the land of Canaan. They think their first victory is the winning of the war. They take the starting gun in the race as the crossing of the finish line. They assume that registering in the school of sanctification is the same as graduation with honors.

WHEN THIS HAPPENS, failure is almost certain. He who expects no more battles will win no more victories; he will be overwhelmed at the first assault of the enemy. The one who confuses matriculation with graduation is already a failure.

In our day, we seem to have lost something our fathers knew right well. They were no less eager than we for the crisis victories at the altar. One could never charge them with soft-pedaling the need for evangelism, both holiness evangelism and strong preaching to the unconverted.

But they understood that the crisis means little in the long run unless it is the beginning of a process. The preaching I heard as a youth was concerned not only with the needs of some to be converted and sanctified wholly. It was also deeply concerned with the needs of the many who had already experienced the works of grace, and who must be instructed in how to keep the grace working. I was never permitted to forget that what follows the experience is even more important than what leads up to it.

One result of our loss of emphasis on "the workings of grace" as well as the works of grace has been that the minister has become a baby sitter, and as one lady expressed it when a revival was proposed for their church, "But where would we put the converts? The cradles are full now!"

NOT FOR A MOMENT would I plead for a slackening of evangelistic zeal. We need more, if anything, and not less. But let us come to renewed awareness that the altar is not the solution of every problem. It isn't the goal of all our effort. What is won at the altar is not the war but the first glorious victory in what God intends to be a life of contest and conquest.

To this end, let us be honest about our failures. Let us talk about temptation, and prayer, and spiritual growth, and the disciplines of the holy life. Let us make it known that the purpose of the gospel is not simply babes in Christ, even perfect babies—but men full-grown, brought each one to his own measure of the stature of the fullness of Christ.

If we will do this, we may not have as many "repeaters" in every revival. Those whose whole concept of the work of the church is the number of seekers, "counting them as they come," will not like it too well. But our churches will not be nurseries for the perpetually stunted. They will be drill grounds for the shock troops of a holy war.

I recently found some forgotten verses written by Frances Ridley Havergal, whose consecration hymn, "Take My Life, and Let It Be," we love to sing. But Miss Havergal didn't stop with the act of consecration and its accompanying cleansing. She also prayed:

*Deepen all Thy work, O Master;
Strengthen every downward root.
Only do Thou ripen faster,
More and more, Thy pleasant fruit.
Purge me, prune me, self abase;
Only let me grow in grace.
Jesus, grace for grace outpouring,
Show me ever greater things;
Raise me higher, sunward soaring,
Mounting as on eagle wings.
By the brightness of Thy face,
Jesus, let me grow in grace.
Let me then be always growing,
Never, never standing still;
Listening, learning, better knowing
Thine and Thy most blessed will,
Till I reach Thy holy place,
Daily let me grow in grace.*

"A Fresh Breeze Blowing"

Dr. R. B. Warren, editor of the *Canadian Free Methodist Herald*, has written under the title "There's a Fresh Breeze Blowing in Free Methodism." It is food for thought for us all:

"The growth of our church in the early decades was rapid. Then it slowed up. For too long we have been more concerned about protecting the church from any change than about winning the lost. We specialized in being separatists. But we put the emphasis in the wrong place. Instead of realizing that holiness means primarily *separation to God*, we thought of it as separation from everybody else. Instead of thinking of 'peculiar' as 'a people for His own possession' (Titus 2:14), many thought of it as making sure that people knew we were odd.

"Now our concern is prayer, and soul passion as the result of being filled with the Holy Spirit. We are going to quit straining out gnats. Usually when one specializes in gnat-straining, there is a camel lurking around, which he swallows in a less religious moment.

"Yes, there's a fresh breeze blowing in Free Methodism. May we all so give ourselves to God that the Holy Spirit can work in us and through us for the winning of many souls."

THE CHURCH AT WORK

LATE NEWS

Rev. Nathan D. and Lily Essley celebrated their sixty-fifth wedding anniversary on Saturday, May 4, at their home in Van Nuys, California. They were married on May 4, 1898, in Buffalo County, Nebraska, and have been residents of Van Nuys since 1933. Mr. Essley served as pastor of several Nazarene churches, including Atlanta, Maxwell, Kenesaw, and Guide Rock, Nebraska. He and his wife are members of the Van Nuys Church of the Nazarene. After pastoring the church in Glendale, Arizona, from 1928 to 1950, Brother Essley retired. On Sunday, May 5, their children and grand children were with them for a celebration of this "milestone" in their marriage. Mr. and Mrs. Essley united with the Church of the Nazarene in 1913.

Rev. Andrew B. Barham, retired Nazarene elder, member of the South Arkansas District, died May 4, after several

years of illness. He is survived by his wife, of the home address, 3719 N. Spaulding, Chicago, Illinois.

Rev. Cecil H. Glass, Nazarene elder of the Eastern Michigan District, died March 22 of a heart attack. He is survived by his wife, Marie, and a daughter. The home address is 17150 Kenwick, Wyandotte, Michigan.

Rev. C. Philip Williams, pastor of the Church of the Nazarene, has been elected to the office of president of the Winona (Minnesota) Area Ministerial Association.

After eight years as associate pastor of Pasadena First Church, Rev. Gene Hudgens has accepted the call to pastor the church at Oxnard, California.

Mr. Harold Dippel, age forty-nine, husband of Rev. June Mougerson Dippel, pastor of the Church of the Nazarene, Creve Coeur, Illinois, died suddenly on April 26, their first wedding anniversary. They were married April 26, 1962. Funeral service was held at the church with Dr. Isley Eckley, district superintendent, presiding.

EVANGELISM

EDWARD LAWLOR, Secretary

Won to Win—One

A casual conversation with a man busy at a garage on a Saturday afternoon caused us to urge him to come to church on Sunday. He looked a bit startled and then quickly said, "I never go to church! Work is my worship."

As we talked together, I soon came to realize that he was not exaggerating for he spent long hours every day working. He was as dark on spiritual things as a native of Swaziland. He lived to work. After we had talked for a while I sadly left, reminding him that work would not save his immortal soul, or gain for him an entrance into the kingdom of Heaven!

As we drove along the road we thought of the thousands like him—some with money as their worship, others with style, pleasure, or ambition as their worship. Multitudes around us allowing earthly things to throttle their souls! We mingle with them every day—almost pagan, sunk in the darkness of unbelief and indifference. This is why we Nazarenes are emphasizing "Won to Win—One."

We are won to convince others that

they have immortal souls to be saved. This is our task! *We must go to them.*

Souls cost *souls* during this year of "Personal Evangelism." We are "Won to Win—One Soul," of which Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26)

College Conferences on Evangelism

EASTERN NAZARENE COLLEGE
Wed., Oct. 2—Fri., Oct. 4, 1963

Special Workers:

Dr. Samuel Young

Dr. Edward Lawlor

PASADENA COLLEGE

Tues., Oct. 8—Thurs., Oct. 10, 1963

Special Workers:

Dr. Hardy C. Powers

Dr. Edward Lawlor

Summertime with God

Spend your summertime with God. Use your vacation for the enrichment rather than the deterioration of your spiritual life. In a day when more and more of our families are spending summer week ends away from home, we must beware that such plans do not

become a cause for spiritual decay.

It should be the determination of every Nazarene to be found in the house of God every Sunday during the summer months. Our leisure time in the summer must never be allowed to infringe upon our Lord's time. Remember the Lord's day is *His*; and if we are *His*, a day well spent in *His* service is our reward for any self-denial.

During summertime this year, let us keep God's day as our precious possession, by being in the house of God for a Sunday morning of worship and a Sunday night of evangelism. With resorts and shopping centers announcing that they are operating on Sunday, we take another step toward a wide-open Sunday. This is always a step toward a closed church. Let no Nazarene by presence or action be guilty this summer of casting his vote to close the church.

FOREIGN MISSIONS

GEORGE COUTLER, Secretary

"Evangelism First"

By WILLIAM PORTER, Puerto Rico

In the "Fifteen Sunday Nights of Evangelism" our goal was 608 in attendance each Sunday night. We reached the average of 599, falling slightly under the mark. In the membership aspect, our goal was 20 and we received 39, almost double.

Our people responded to the appeal to establish family altars with 152 families signing the pact. One pastor reported the salvation of a family of 6 plus the winning of this family's neighbor as a result from this endeavor. We are now preparing for a visitation emphasis.

It should serve a good purpose to stress pastoral visitation on our district this year. This phase of pastoral activity is somewhat neglected with many churches conducting five, six, or more regular services weekly with the same people in attendance each time. Consistent pastoral visitation should result in reaching new prospects for the gospel. For the new year I suggest a goal of 1,000 pastoral calls for each worker. Appropriate recognition could be given in the district bulletin to the pastors who average 20 calls a week. This may be hard for our pastors who hold outside jobs, but it will be an incentive for them to do their best.

Pamela Flinner III

Nine-year-old Pamela Flinner, daughter of our missionaries to the Aguarunas, Rev. and Mrs. Harry Flinner, is ill

in Lima, Peru, with typhoid fever. Pray that she will have a speedy and complete recovery.

Signs of Progress in the Virgin Islands

The work on the Virgin Islands under the leadership of the Prescotts continues with signs of progress in the organization of two missions and three preaching points, and six full or probationary members. We look forward to even greater progress after the new church and parsonage are completed on the tract of land which the church has recently purchased.

Moving Missionaries

Rev. and Mrs. Wallace Helm have returned to India for their second term of service. Their address is: Mission House, Basim, Akola District, Maharashtra, India.

Rev. and Mrs. John Holstead have returned to Taiwan for a second missionary term. Their address is P.O. Box 802, Taipei, Taiwan, Free China.

Miss Hilda Moon has returned to India for a second term of missionary service. Her address will be Basim, Akola District, Maharashtra, India.

Miss Hazel Pass has returned to her mission station from a six-month furlough in Africa. Her address is now P.O. Box 27, Trichardtstad, Transvaal, Republic of South Africa.

Miss Lois Pass has a corrected address. It is P.O. Box 2, Trichardtstad, Transvaal, Republic of South Africa.

Miss Mabel Tustin is now back at her mission station. Her address is Private Bag 1112, Pietersburg, Transvaal, Republic of South Africa.

Rev. and Mrs. Charles S. Jenkins have moved to P.O. Box 72, Florida, Transvaal, Republic of South Africa. They will be helping in the translation work at the new Nazarene Publishing House in Johannesburg.

Rev. and Mrs. Wayne Knox are at New Amsterdam, British Guiana, building a new Nazarene church there. Their address is P.O. Box 70, New Amsterdam, British Guiana.

Rev. and Mrs. Tom Spelding have left language school in Mexico for their field in Bolivia. Their address there will be Casilla 1036, La Paz, Bolivia, South America.

THE N.Y.P.S.

PAUL SKILES, Secretary

"His is my soul, redeemed from sin . . . His is my heart, purified within . . . His is my life, transformed from above . . . His my whole being, an offering of love."

This quadrennium theme is the common denominator of all N.Y.P.S. district conventions. Special musical features, oratorical contests, dramatizations, and messages underscore the significance of 1 Corinthians 6:19-20.

Eastern Kentucky District met April 19 in Mount Sterling to give a unanimous vote of confidence to President William Harsin of Covington; to elect N. A. Ritchie, vice-president; Wayne Sharps, secretary; Duane Landreth, treasurer; and to hear the devotional messages of a furloughed missionary, Rev. Dale Sievers, of Nicaragua. The need of

EVANGELISM

spurs the Eastern Kentucky N.Y.P.S. to new heights of responsibility.

Two days of convention work and inspiration made Oregon Pacific delegates aware of the task of Nazarene youth. The guest speaker, Rev. Fletcher Spruce, of New England; and Rev. Roy Green, district president, kept the convolve moving ahead. Of great importance was President Green's report that Oregon Pacific District was 100 per cent in the American Bible Society Offering, contributing more than \$750.

THE

convention closed with a banquet and impressive installation of the newly elected council.

"Deep in the

HEART

of Texas," the San Antonio N.Y.P.S. convention convened April 29 with President B. J. Garber presiding. Membership gains head the list of the year's accomplishments. These Texans lead the West Central Educational Zone in percentage gain. They are second only to British Isles North for the denominational record. Elected officers are: Dick Jarrell, vice-president; Cecil Barnes, secretary; Jim Blankenship, treasurer; Linda Thorne and Jimmy Rose, ten members at large; Max Johnson and Jake Blankenship, young adult members at large; Jimmy, ten, and young adult directors are: Charles McCall, Cecil Barnes, and Wendell Russell. B. J. Garber, Wayman Davis, Mrs. B. J. Garber, and Jimmy Rose were elected delegates to the 1961 General N.Y.P.S. Convention.

From the East Coast comes this report of the Maine District convention, April 29 and 30. One hundred and twenty delegates registered in at Portland First Church. "Hison-Call" was the theme of the special speaker, Rev. Kenneth Parsall. The age point

OF

no return was reached by District President George Teague, who graciously turned the gavel over to Rev. Donald Arcey. A "first" for the district was the first of an annual Bible Quiz. Bath took home the trophy. Maine youth reached their 10 per cent membership goal and are also a 100 per cent A.B.S. Offering district.

Another "first" this year is the first annual N.Y.P.S. convention held by the Central California District. The officers of this neophyte district are: Rev. Harold Strickney, president; Ben Webb,

vice-president; Rev. Troy Potter, secretary; and Rev. Lloyd Hubbard, treasurer. Fellowship directors are: Junior, Rev. Jim Tubbs; Teen, Bert Rhodes; Young Adult, Rev. Larry Ables. Special speaker for the convention was Reuben Welch, General Council representative. Nearly five hundred delegates and visitors attended the evening service. Rev. Eugene Stowe, district superintendent, installed the new

N.Y.P.S.

council. He admonished them to serve God in any capacity in which He saw fit to use them.

MINISTERIAL BENEVOLENCE

DEAN WISSELS, Secretary

An elder in California, who was forced by poor health to give up the active ministry, writes:

It was with grateful hearts that we received your letter, the birthday gifts, the card telling us of the gift of the "Herald of Holiness" and "Other Sheep," and the check. We appreciate these more than we can ever express. What little we have ever been able to do for God and the Church of the Nazarene has been a joy—not always a way of sunshine and roses, but joy in knowing we were serving God and others in spite of the heartaches. We appreciate the Church of the Nazarene for giving us this opportunity of service. They have been the happiest years of our lives. Your part of this phase of the Kingdom's work is by faithfully supporting the N.M.B.F. budget. Let us not forget those who have invested so much in the work of the church.

GENERAL INTERESTS

A Visit to the Publishing House

By FRANKLIN BRESEE

With the summer season approaching, many of our Nazarene readers will be taking their summer vacations, traveling to various parts of the United States. I would like to suggest a visit to the Nazarene Publishing House in Kansas City, Missouri. During a recent trip to Kansas City, I toured the Publishing House. What a thrilling experience it was to see our Christian workers turning out thousands upon thousands of periodicals to be sent, not only to Nazarenes in the United States, but to every corner of the globe!

You will find upon entering the main reception room of the Publishing House a charming young lady who will guide you through the more than six-tens thousand square feet and four separate buildings that make up our Publishing House.

The main building consists of three floors, with the first floor housing the

executive offices; secretaries who process and answer the thousands of orders that arrive each day; stock room, where all the material is stored; IBM cards and equipment which carry the names and addresses of subscribers to the *Herald of Holiness* and *Other Sheep*; automatic addressing and mailing machines that help to rush your magazines to you—not to mention the many people who are needed to operate the equipment.

The second and third floors house the Visual Art department, proofreading and copy-editing departments. Linotype machines for making up the printed word, printing presses, folding machines that automatically assemble the magazines and staple them, the bindery, and various other important functions for the efficient operation of a publishing house. Next door in an adjacent building, you will find the Nazarene Book Store, which sells the thousands of articles printed at the Publishing House.

Across Troost Avenue one of the two buildings contains the offset printing presses plus the latest equipment for producing the photographic plates used in the offset printing. The covers of the magazine you are now reading were printed on one of these offset presses. The other building is used for storage for the hundreds of tons of paper used during a twelve-month period of printing, plus a recreation area for the more than two hundred employees.

The Nazarene Publishing House is located at 2925 Troost Avenue, in Kansas City, Missouri, and tours are available any time from 8:00 a.m. until 4:30 p.m., every day Monday through Friday.

For a rewarding experience make the Nazarene Publishing House a *must* during your vacation. God will richly bless you for it.

Rev. Edwin R. Houston, pastor of the Church of the Nazarene in Great Bend, Kansas, has been elected to a one-year term as chairman of the Kansas State Sunday School Association, which is affiliated with the National Sunday School Association.—N.S.S.

Board of Trustees Meeting —Rest Cottage

The board of trustees of the Rest Cottage Association met in the chapel of the home for the unwed mother on April 23, with members from Oklahoma, Missouri, and Texas present. Dr. J. T. Gassett, chairman, was in charge of the annual meeting at Pilot Point, Texas.

Dr. Ceren C. Roberts, superintendent, gave an excellent report that showed that thirty-nine of the forty-three girls admitted to the home during the year had been converted in the religious services of the home. Of the girls present, many states are represented, indicating that Rest Cottage makes a contribution far beyond the boundaries of Texas and the adjacent states. The financial report showed that local churches have been increasing their support in the annual February emphasis conducted on many of the districts. The lack of a solicitor during most of the year reduced sharply the

income from this source. Dr. Roberts hopes that a full-time worker can be employed during this year.

In the more than sixty years this institution has been in operation, upwards of four thousand unwed mothers and their babies have been given sympathy, love, prayer, and trained skill. Nazarenes can be justly appreciative of the continuing contribution Rest Cottage is making in this field of social and spiritual service.

Mrs. Grace Roberts, long associated with Rest Cottage, was convalescing from a serious operation and was thus forced to miss her first board meeting in thirty years.

Dr. J. T. Gassett, Dr. Orville W. Jenkins, and Rev. Mrs. Emma Wick were re-elected as chairman, vice chairman, and secretary. Board members represent thirteen districts in six states. —PAUL H. GARRETT, Reporter.

DISTRICT ACTIVITIES

NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Alaska District

Rev. M. R. Korody was appointed by the Board of General Superintendents as pastor of our Anchorage First Church in April of 1949; the first service was held on June 6. Since that time over 2,500 people have prayed through, 19 young men and women are now in full-time work, 500 have joined the church, of which 300 came by profession of faith. The present church and parsonage property is valued conservatively at over \$200,000 with less than \$50,000 debt on both.

For the past nine years Brother Korody has carried on a live television program, making many contacts for the church. He has loyally supported every department of the church. Mrs. Korody has served as district N.E.M.S. president for the past two years.

After these years of faithful service, the Korodys have felt led to close their ministry in Anchorage First church in June of this year. I know they will continue to make a contribution to our church through their ministry and service.—BRET DAVIES, District Superintendent.

Church Schools Convention South Dakota District

An outstanding and record-breaking convention was enjoyed by the South Dakota Nazarenes, April 25 and 26, in the Mitchell church.

All churches were represented; every pastor was present, and all but two of the Sunday school superintendents, along with better than 50 per cent of

A NEW Wedding Prayer-Hymn



O GOD OF LOVE

How often when planning a wedding have brides searched for a song that carries a Christian message!

Meeting this special need, JASSET BENNER NICCOM has taken the meaningful words of WILLIAM VAUGHN JENKINS and given them a fitting musical setting. This beautiful solo arrangement with accompaniment has been prepared by Dr. HELEN C. BENNER.

Pastors will find it especially significant to recommend when helping plan a wedding. Sheet-music size.

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the teachers of the district.

The ministry of Dr. Albert F. Harper, Dr. Edwin G. Benson, Rev. Earl C. Wolf, and the other workshop leaders was informative and inspiring.

Better days are ahead for South Dakota!—GLENN G. DAVISON, District Church Schools Chairman.

Albany District

The Albany District surpassed three goals in April under the able leadership of our district superintendent, Rev. Kenneth Pearsall.

The Easter offering for missions topped the goal of \$42,000.

The goal for the "Baby Hunt" was 400, while the churches enrolled 524.

In the Easter attendance in the Sunday schools, we broke all previous records with a new high of 6,082. The Owego church led the district with 327 present, and Niagara Falls led in the offering with \$1,125. The three winners in the "Baby Hunt" contest were: Elmira First, Rath, and North Tonawanda, each having over 50 new babies enrolled.

A great Sunday school convention is

planned for June 29, with Rev. Milton Bunker of Akron, Ohio, as special speaker.

Two new Sunday schools were organized in April—Rome, New York, with forty enrolled; and Lancaster, New York, with eleven enrolled.—JOHN L. MORAN, *Chairman of Church Schools*.

THE LOCAL CHURCHES

Manistee, Michigan—Recently our church completed a highly successful revival under the Spirit-anoointed preaching of Evangelist Earl L. Sprowls. Souls lined the altar each night seeking God for salvation and entire sanctification. Brother Sprowls was used of God in a mighty way to the advancement of His kingdom.—PAUL C. SMITH, *Pastor*.

Johnstown, Ohio—We give God praise for the wonderful revival our church recently had with Evangelist Loran Strahm and wife. About forty souls—including men, women, teens, and juniors—found God in salvation, entire sanctification, and healing at the altar of prayer. All of our people were built up in the faith by the Spirit-filled messages of Brother Strahm. This is a home-mission church, not yet two years old, and we thank God for His blessings.—LAURIE MOUNTS, *Secretary*.

The Thomas Fowler Evangelistic Party report: "Recently God gave us another good revival with Pastor Roy Wells and the fine people of First Church in Bowling Green, Kentucky. They have a beautiful new church and parsonage; attendance was good in the services, from around ninety up to as high as two hundred, and God blessed and gave us over fifty seekers at the altar. Brother Wells is a sincere, hard-working pastor. We were given a call to return to this church in 1965. At this writing we are beginning a meeting in Nevada, Missouri, with Pastor C. Glenn Golden, Jr., and people."

Somerset, Pennsylvania—Recently our church closed a good revival with Evangelists Alva O. and Gladys Estep as the special workers. God blessed and gave more than forty seekers at the altar, many of them for the experience of heart purity. The church was greatly helped. God is blessing the faithful people here in answering prayer for souls, and we give Him praise for the victories won.—GEORGE EMMETT, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BEANEY

Topic for June 16:

The Stewardship of Possessions

SCRIPTURE: Malachi 3:8-10; Matthew 6:19-21; 23:23; Acts 4:36-37; 5:1-6 (Printed: Same)

GOLDEN TEXT: *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Corinthians 16:2).*

The tithe has become the standard of Christian stewardship—one-tenth of

one's earnings and one-seventh of his time. This has been argued against because it comes from the Old Testament while the New Testament does not specify any system of church finance. It is said to come from the legalism of the Old Testament and is therefore not binding in this day of grace.

But this is legalism only to those who wish to see it this way. The concept of the tithe is no more legalistic than the injunction to eat properly, to exercise to keep fit, or to read for the improvement of the mind. The rule of the tithe is but the minimal instruction concerning the care and use of one's monetary possessions in the light of the demands of the kingdom of God on earth. It is basic to both the wise handling of one's finances and to the support of the work of the church.

Tithing one's income is a good safeguard against dishonesty in business. If a man is sufficiently conscious of God and of his obligation to Him to tithe, there is a pretty good guarantee that he will be honest in all of his dealings.

Tithing is good business practice. If one is careful of where one-tenth of his income goes, he is thereby reminded to be careful where the rest of it goes. This is why it is often stated that, as a rule, the man who tithes can do as much with nine-tenths of his income after tithing as he could do with his total income if he were not to tithe.

Far from being an indication of legalism, the principle of the tithe is an indication of grace. Tithing was practiced in the Old Testament, not because it was commanded, but because the people were trusting God—tithing was an expression of their faith in God and His work. The Christian who will not tithe may be laboring under delusions brought on by prejudice or an erroneous interpretation of the Scriptures. Or he may be but saying in a tangible way that he does not have faith enough in his church to support it or sufficient faith in God to become His steward. A man who believes in his church, in the work it is doing, in revivals, in the salvation of mankind, will surely demonstrate his belief by investing at least his tithe.

And so tithing becomes a very religious, even a spiritual exercise. It testifies to one's faith in God and the church. And the man who allots to God one-tenth of his income will not find it difficult to give Him one-seventh of his time.

Deaths

WILLARD DAVIS was born in Malheur, Nebraska, February 21, 1892, and died February 21, 1963, in Pasadena, California, where he had lived for thirty-three years. He was a charter member of the Centuria, Kansas, Church of the Nazarene and, in early life, his family moved to Pilot Point, Texas, where he attended the historic union of the churches of the East, South, and West. For many years he traveled throughout the States as a general singer. He is survived by his wife, Edith, and a son, John Paul. He was a member of First Church of the Nazarene in Pasadena. The memorial service was conducted by Rev. Henry B. Walling, with interment in Mountain View Cemetery.

MRS. HAZEL J. MITCHELL of Ridgway, Pennsylvania, died very suddenly on her sixty-second birthday, April 2, 1963. She had been a member of the Church of the Nazarene for twenty-eight years. She left a glowing testimony by her faithful service to her church and her church.

husband died seven years ago. She is survived by five children, all of whom are members of the Church of the Nazarene: Lloyd E., a song evangelist; Mrs. Sara Platt; Mrs. Betty Hoffman; Mrs. Edna Mae Nero; and Paul W. Funeral service was held in the Ridgway church with her pastor, Rev. Thomas Rawlings, officiating, assisted by Rev. John Kuln, pastor at Brookville.

JOHN M. COX of Roseburg, Oregon, died February 10, 1963, at the age of ninety-two. He had lived for the Lord for more than seventy years, the last thirty of which he had been a faithful member of the Church of the Nazarene. He was married to Mary Graves in 1900; she died in 1939. In 1943 he married Rev. Mabel M. Holmes, who was pastor at Newburg, Oregon. Besides his wife, he is survived by four daughters: Mrs. Melvin Mouser, Mrs. Edith Jarvis, Mrs. Virginia Howard, and Mrs. Agnes DeJoy; and a son, Howard; also two stepchildren, Ralph Holmes and Grace Patterson. Rev. Robert Hempel, his pastor for the past ten years, conducted the funeral service at First Church of the Nazarene in Roseburg, with Rev. Forrest Hill assisting. Interment was at the Memorial Gardens in Roseburg.

MRS. TRESSIE LENA DODD HISSOM died March 3 at her home in Charleston, West Virginia, following a heart attack. She was sixty-six years old, the wife of Rev. Earl G. Hissom, Sr., a minister in the Charleston area for more than forty years, and the organizer and pastor of several Nazarene churches in the Kanawha Valley. She was also the mother of Rev. Earl G. Hissom, Jr., pastor of Southeast Church of the Nazarene in Charleston. Other survivors include four sons: Charles, Albert, Ernest, and George; and five daughters: Mrs. Elizabeth Cash, Mrs. Mary F. Wilson, Mrs. Carol Ross, Mrs. Roxie Hamer, and Mrs. Betty Atkins, all of Charleston; three brothers: Luther, Ernest, and James Dodd; and four sisters: Mrs. Clara Stewart, Mrs. Gertrude Melton, Mrs. Vienna Humphreys, and Mrs. Odessa Farris. Funeral service was conducted in Charleston, with burial in Floral Hills Garden of Memories.

HERMAN FREDERICK NEUBERT was born October 31, 1863, at Knoxville, Tennessee, and died February 9, 1963, at his home in Ridge Farm, Illinois. He was a victorious Christian and had been a Nazarene since the beginning of the movement. He was married to Mary Lillian Hood on June 11, 1902. He is survived by his wife and six sons: Herman, Noble, Charles W., Hoyle, Frederick, and Alvin. Funeral service was conducted by Rev. George H. D. Reader, assisted by Rev. Carl Lee.

CARL H. COX, a charter member of the Athens, Ohio, Church of the Nazarene, died April 1, after a year of suffering. His life and influence will live on in his church. He loved the Church of the Nazarene on the general, district, and local levels. He is survived by his wife (they had been married fifty-eight years): three sons, Cecil, Frank, and Ronald; two daughters, Thelma Jenkinson and Eleanor Jackson; and a host of friends who called him "Dad." Funeral service was held in the church with his pastor, Rev. Jay Keiser, in charge, assisted by two former pastors, Rev. Drell Goff of Ironton and Rev. Carl Wooten of Wooster, Ohio.

Announcements

NOTICE

Mrs. B. V. Seals is collecting tapes of the sermons of Dr. B. V. Seals, and would like to hear from any who have made tapes of his camp meeting or revival sermons, with a view to securing copies. Address her at 1605 Fifth Ave. North, Seattle 9, Washington.

WEDDING BELLS

Janice Fletcher of Marietta and Floyd Boswell of Topeka, Kansas, were united in marriage on May 3 at the Sunnyside Church of the Nazarene with Rev. L. Stokes of Mulhal, Oklahoma, officiating, assisted by the pastor, Rev. Russell R. McCollum.

BORN

to Rev. Jerry D. and Vera (Ade) Lambert of Grandview, Missouri, a daughter, Dana Lynn, on April 20.

to Rev. Clifford and Helen (Hazelton) Patnode at Bethel, Maine, a daughter, Janine Michelle, on April 19.

to Rev. Donald and Bythalia (Theus) Peal of Pineville, Louisiana, a daughter, Donella Jane, on April 4.

to Rev. Dale and Joyce Wanner of Harrisburg, Pennsylvania, a daughter, Merlene Larue, on March 13.

to Mr. and Mrs. Linda Johnson of St. Peters-



at the
Religious World

CHATHAM, N.J. (MNS)—Construction of the transmitter building, studios, and chapel for Trans World Radio's new station on Curacao, Netherlands Antilles, in the Caribbean, is already underway. The land has been cleared, houses moved, and preliminary roads constructed.

A unique architectural feature of the layout will be the Chapel Building. On the second floor will be a chapel or master studio seating approximately one hundred fifty, which will be used for chapel services and also as a studio for recording large groups. The Chapel Building will also house the offices, studios, booths for announcers, control rooms, and other equipment necessary for the production of programs.

At the same time three powerful radio transmitters are under construction for Trans World Radio at the factory of Continental Electronics in Dallas. These instruments are to be shipped to Curacao in August and will be tested in September. Present plans call for the commencement of broadcasting before the end of 1963.

Evangelist's Widow Sells Radio Station

WASHINGTON, D.C. (EP)—The Federal Communications Commission has announced approval here of the sale of Station WMFP-FM, Fort Lauderdale, Florida, one of a chain of FM stations established by the late evangelist, Dr. Percy Crawford. The network of stations is being disposed of by Mrs. Marjorie Crawford, his widow.

FCC said the Fort Lauderdale station was sold to A. Harold Anderson and Paul W. Brandel for \$46,000.

Testimony at a recent FCC hearing indicated that Dr. Crawford considered himself "overextended" in the radio field shortly before a sudden heart attack cut short his career. It was said he planned to sell some of his holdings. Applications have been filed with the FCC to approve sale of several of Dr. Crawford's stations.

Gaebelein to Christianity Today

WASHINGTON—Dr. Frank E. Gaebelein, noted educator and Christian scholar, has been appointed coeditor of the bi-weekly Protestant journal *Christianity Today*, it has been announced.

Gaebelein, sixty-four, is retiring as headmaster of the widely known Stony Brook (Long Island) School, a post he has held for forty-one years.

He will join the magazine in its Washington editorial offices September 3. He will be succeeded as headmaster at Stony Brook by his son, Mr. Donn N. Gaebelein, now director of the Westminster Boys School in Atlanta, Ga.

the *A*nswer corner

Conducted by W. T. PURKISER, Editor

Would you please explain to me the sin of omission? A pastor friend of another denomination said there are two types of sin: commission and omission. This I was aware of, but he said we were sinning through omission even if we didn't through commission.

In simplest terms, a sin of omission is refusing to do what I know I ought to do now, just as a sin of commission is doing what I know I should not do. A sin of omission occurs only in the case of known, present duty, deliberately refused. Both kinds of sin involve two elements, light and choice. If either is absent, there is no sin in the New Testament sense.

Some have quoted James 4:17 as support for the position of your pastor

friend: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." There is a generalized good that all of us would like to do. But failure in these ideals becomes sin to me only when the good is possible, and when I see it and know it now. Sin must never be defined in such a way as to make nonsense of Christ's command, "Go, and sin no more"; and John's statement, "Whosoever is born of God doth not commit sin."

A question has arisen in which I would like your help. The scripture is I Corinthians 14:31-40. On what basis does the Church of the Nazarene allow women to teach and preach?

On the basis of the fact that women are referred to as speaking (which would include preaching and teaching) in the New Testament churches. This is shown in such passages as Acts 2:18 (handmaidens are to "prophesy"); Acts 21:9 (the four daughters of Philip the evangelist); and from this same letter of Paul, I Corinthians 11:5, where directions are given for women speakers. The meaning of New Testament "prophecy" is given in I Corinthians 14:3, "But he that prophesieth speaketh unto men to edification, and ex-

hortation, and comfort."

Paul's words later on in I Corinthians 14 are to be interpreted in harmony with the key verse of the passage, "For God is not the author of confusion, but of peace, as in all churches of the saints" (v. 33). It is the kind of speaking which would disturb or distract—and in I Timothy 2:11-14, the kind of speaking which would usurp the authority of the pastor of the church—which is forbidden, not duly ordered preaching and teaching.

I have a problem understanding sanctification. My understanding is that when we are sanctified we are cleansed from inbred sin, the flesh is "crucified with the affections and lusts." Now if this is true (and I believe it is), how can one be tempted? Without desire there can be no temptation, and in the sanctified heart how can there be a desire to do wrong?

You are quite correct in believing that temptation arises from desire. What you have not seen is that there are desires of two very different kinds. There are the desires the Bible calls "evil concupiscence," carnal and sinful desires. But then there are desires which are legitimate and proper, yet which when satisfied in wrong ways lead to sin.

The Bible tells us that Jesus was tempted in all points as we are, apart from sin (Hebrews 4:15). His hunger in the wilderness, for example, was a perfectly human and legitimate desire for food. There is no trace of sin in desiring food when you are hungry. But sin would arise from yielding to the possibility of satisfying that hunger by stealing or by any other wrong means.

A sanctified man might be tempted to cheat on his income tax, not because he desires to do wrong, but be-

cause he desires to have more money to give to missions. But the cheating would involve sin, and he therefore dismisses the idea as Jesus did in the wilderness temptation when the devil suggested that He satisfy His hunger by using His divine power to turn stones into bread.

Here is the explanation of how sin may enter the life and heart of the entirely sanctified, as it entered the lives and hearts of Adam and Eve in their created holiness. Temptation itself is not sin, and "every man is tempted, when he is drawn away of his own lust [strong desire], and enticed" (James 1:14). The devil's point of attack against the sanctified is always through instincts, needs, desires, or propensities which are entirely legitimate and human—and indeed necessary for life in this earthly sphere.



1 The pastors, delegates, and missionaries gathered for the Japan District Assembly, March 24-26, 1963. The presiding general superintendent was Dr. Samuel Young, and Foreign Missions Secretary George Coulter and Missionary Chairman William A. Eckel are also shown. Rev. Ross Kida is the district superintendent. The assembly was held at the headquarters church in Tokyo.

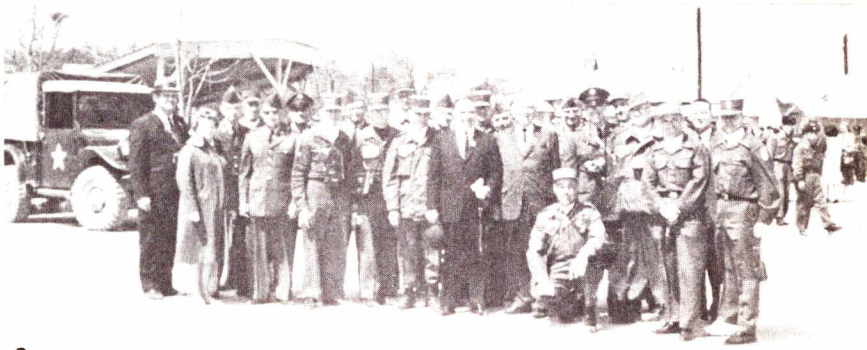
2 The raising of the large, free-standing cross in front of the newly remodeled Church of the Nazarene in Ellensburg, Washington, took place on Good Friday, and was considered front-page news by the Ellensburg Daily Record. The entire church building has been veneered with broken-face pumice block; the windows have been replaced with cathedral-type fiberglass panes of random colors; and the interior has been redecorated. Rev. Eugene M. Culbertson is the pastor.

3 The visit of General Superintendent Samuel Young and Foreign Missions Executive Secretary George Coulter was the occasion of two servicemen's retreats held in Okinawa and Korea. While attendance was smaller than the retreat held in Germany, the spirit and enthusiasm of the gatherings ran high. These gatherings mean as much to servicemen and their families as camp meetings do back home.

4 The newly completed Church of the Nazarene at Many, Louisiana. At the first service in the new building, District Superintendent T. T. McCord brought the message and city officials and pastors of other churches in the city gave greetings. The auditorium seats 300 and there are 10 Sunday school rooms, a large fellowship room, pastor's study, treasurer's and secretary's office, and nursery. Rev. G. M. Alkin is the pastor.

News in Picture

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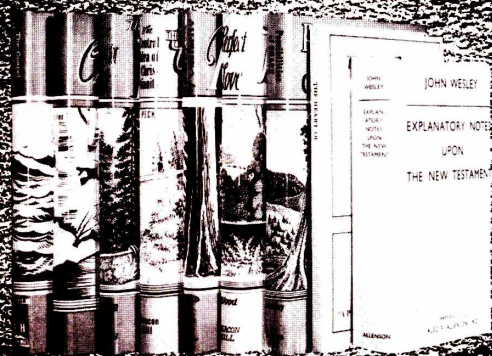
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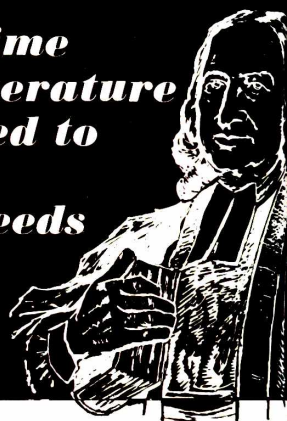


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